

The Case is Alter'd :
O R,
DUNTON's Re-marriage
To the same WIFE.

Being the **FIRST INSTANCE** of
that Nature that has been in *England*.

To which is Added,

The *Tender Letters* that pass'd between
this *New Bride* and *Bridegroom* ; The
History of their *Courtship*, &c.

A S A L S O

The **ARTICLES** Agreed on

F O R

The Ruling a **WIFE**, &c.

W I T H

A Poem on the *Re-marriage*.

Sent (in Letters) to those **TWO LADIES** who Pub-
lish'd **DIALOGUES** Concerning the Management
of *Husbands*.

Dedicated to *Madam Jane Nicholas of St. Albans*.

*When our Mis-understanding is once remov'd, the Bells of
St. Albans shall ring as loud for our Re-marriage, as
ever they did for our First Wedding; neither shall the
Poor of that Town be forgot, that so Heaven may con-
tinue us a Happy Couple.*

—Dunton's *Art of Living Incognito*, p. 206.

LONDON, Printed; and Sold by *A. Baldwin* in
Warwick-lane. 1701. Price Six Pence.

THE CASE IS SETTLED

O.R.

DONOVAN'S RE-MARRIAGE

To the same WIFE.

Being the FIRST INSTANCE of
that nature that has been in England.

To which is Added

The full and true History of the
this Wife and her former Marriage. The
History of their Courtship &c.

AS ALSO

THE ARTICLES Agreed on

FOR

The Re-marrying a WIFE.



WITNESSETH

A Poem on the Re-marrying.

AND ALSO THE TWO ARTICLES
AND THE HISTORY OF THE COURTSHIP &c.

By the Author of the Poem on the Re-marrying.

Printed by J. B. at the Bell in
St. Albans Street, London.

1724

LONDON: Printed by J. B. at the Bell in St. Albans Street, 1724.

TO HIS

Honoured Mother-in-Law,

MADAM JANE NICHOLAS,
Of ST. ALBANS.

MADAM,

THE Design of this Essay is to make good Acquaintance; that is, Humbly to shew my DUTY to your Self, my LOVE to your Daughter, (For what can be a higher Flight of Affection, than to propose *A Re-marriage to the same Wife?*) and to Please my SELF: And therefore, if the Case is but alter'd so far, as that it meets with your Smiles, let the rest of the World go whistle! For as to that sort of Creature call'd a Critick, I perfectly despise him; For (as the *Post-Angel* (a) observes) "with your right Cri-

(a) The *Post-Angel* is the Name of a Journal that is Publish'd every Month, and is A Universal Entertainment for the Ingenious.

The Dedication.

“ ticks, *Railing and Reading* are all one with
“ them ; and so much is their Envy their pre-
“ vailing Passion, that they generally appear
“ most severe where they like best, as Lovers
“ do in the midst of Delight ; they grow in-
“ rag’d even by being pleas’d ; and the more
“ they are tickl’d, bite the deeper. But, Ma-
dam, I expect kinder Treatment from you
and your Daughter ; from you, as you
gave me an Invitation to court your Daugh-
ter ; and from her, as she has often said,
“ *She had been miserable, had she married any*
“ *Man but D U N T O N.* But tho’ I slight
the Censure of others, yet (Madam) I
think it my D U T Y to beg your Patron-
age to this Essay : For, *The Case being Al-*
ter’d, to whom shou’d I dedicate my **Re-**
marriage, but to your self, who not on-
ly gave Consent that I shou’d marry your
Daughter, but Honour’d us with your
Company to that *Sacred Place*, where the
Reverend Mr. *Rochford* join’d our Hands, I
won’t say our Hearts ; for if *our Marriage*
was made in Heaven, (as doubtless ’twas)
they were join’d long before we met in
St. Peter’s Church, to be made Man and
Wife. So that this **Dedication** is pro-
perly yours : Neither can our *Re-marriage*
(which will be the **True-Love’s-Knot**
to tie us together for ever) be Happy with-
out your **BLESSING** ; which I hope (Ma-
dam) you’ll not deny me, as I’m the *First*
Instance

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Instance of a Re-marriage that has been in England; and I believe I shall be the last: For tho' some of late have got the Flitch of Bacon, by swearing they never Repented their Marriage, yet 'tis a great Question if these Happy Men had the Liberty of choosing of New Wives, Whether (like me) they'd choose the same they had marry'd before; but wou'd rather make Trial of others? For Honey-Moon does not last ever: And most that Marry in haste, Repent till their Hearts ache. There is daily so many unhappy Matches, that cou'd all those Men and Women that are unhappily Noos'd be un-marry'd at their Pleasure, how wou'd the Churches be crowded, and the Clergy rewarded for Dispatch! But (Madam) the Case is so alter'd with me, that I'd be Re-marry'd (not Un-marry'd) and that to the same Wife.

If any Object, They can't see how the Case is Alter'd; for tho' I court Valeria for a NEW BRIDE, yet say these, How can the Case be alter'd, when your Mother and Wife will part with nothing but Fine Words, (and Fine Words never yet paid a Stationer's Bill, or cancell'd a Bond of 200 l.)

To this I answer, I'd perswade my self that the Case is alter'd; or if it ben't alter'd, I'm sure 'tis time 'twere alter'd; for we have all Three a Foot in the Grave: And, if we regard our Duty, the Case will alter still

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still more and more, 'till the Re-marriage.
And (Madam) there's nothing wanting to perfect this **Conjugal Amour**, but your removing (which you can with a Word speaking) that which keeps us asunder; and tho' (I perceive) *I have hitherto taken the wrong way to oblige you*, yet I hope this Loving Proposal of *Marrying your Daughter a Second time*, will so **Alter the Case**, that you'll be as kind to your **New Son-in-law**, as I wou'd to your Daughter, were we Re-marry'd. However, that you may have no Reason to **forbid the Banns**, if you'll choose one Divine (I'm willing it shou'd be the **Archdeacon** himself) I'll choose another; and if, upon *reading my Case* to 'em, they don't say 'tis your Duty to **Alter** it, I'll own it **my Duty to Cheat my Friends**; which is so much my Aversion, that I cou'd meet even Death it self in any Shape but that of a **CREDITOR**, (especially if he's such a **BLACK** as wou'd *screw up Justice to the Pitch of an Injury.*) But why do I talk of a **Treaty**, when I have so often begg'd for a **Recantiation**, to no Purpose? However, that the World may know how zealous both my self and my Friends have been for my *Re-marriage*, I'll presume so far on my Reverend Neighbour, as to print part of the Letter he sent you on this Subject; and I'll print it in his very Words, which
are,

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are, viz.— “Madam Nicholas,— When
“ I had read Mr. Dunton’s Case, I was a-
“ maz’d he had not let me know it before;
“ for ’till then, I was altogether ignorant of
“ what gave me so great Satisfaction, that I
“ soon let fall any Displacency I had against
“ him, and cou’d very well, without his De-
“ sire, become a Mediatour in his Behalf: But
“ seeing things are come to this height as to be
“ made Publick, What is there no Balm in
“ England to heal this Hurt? Yes, I hope
“ there is: For whosoever contributed to the
“ Hurt, Mr. Dunton, in his Letter to me,
“ (annex’d to his Printed Case) hath done it
“ to my hand, in order to a Cure; to which I
“ referr you: For in a few Lines he hath com-
“ prehended all that need to be said for a total
“ and lasting Reconciliation: So that I can
“ add nothing to it, but, that God won’d incline
“ all your Hearts to the Council there given;
“ for then your Sorrows will be ended, and your
“ Joys reviv’d; which will be to you all a new
“ Encrease of your mutual Affections: For
“ Mr. Dunton hath been wanting a Time
“ that you might receive him for ever to
“ your former Endearments. What God
“ hath joined, no Wise Man dares put asun-
“ der. Then I hope you’ll do more than I say,
“ it being so Just and Reasonable, for
“ your own Peace, God’s Glory, and good Ex-
“ ample to others: So that I perswade my self
“ you’ll

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*"you'll answer his Desires, altho' I was no In-
"tercessor therein; and that you may, is the
"unfeigned Desire of*

Decemb. 21. Your Old Neighbour,

1699.

N. Blackstone.

Madam, *I know this Letter was sent to you,*
and that 'twas follow'd by others to the
same Purpose, but they never mov'd you
to the least Compassion; but I hope **The**
Case is Alter'd by this: For without such
a Treaty be set on foot as I here propose,
there can never be any **Heir to Samp-**
fil, (for the *Little Thief* wou'd cheat my
Creditors) or any Hopes of a **Re-mar-**
riage; for, as Mrs. G— told you, *where*
there is a Breach, it is the way of the World
to make it wider: But certainly it is a very
ill Office for any one to meddle between
Man, and Wife, and Mother, unless they
cou'd make up the Breach; neither will
any but **Whores and Rogues** say any
thing that shall lessen a Man's Love to his
Wife, or a Wife's Love to her Husband:
For the Matrimony tells ye, *Those whom*
God hath join'd together, let no Man put asun-
der: And therefore, as I propose this Ex-
pedient for a **Re-marriage**, if my Wife (as
you express it) is **murder'd**, for want of
my Company, like Father *Sparges*, *she dies*
to save Charges, and is plainly guilty of
Self-murder. But (Madam) I ask
your

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your Pardon, if I plainly tell you, you are
accessory to it: For when Differences do
arise 'tween a Man and his Wife, 'tis the
Duty of a Brother to Reconcile 'em;
for when Husband and Wife quarrel, the
Dedil sits laughing in the Chimney-corner;
but when they agree, it frights him out of his
Wits; (to use an Expression I lately heard from
the Pulpit.) And this Reconciling of Man
and Wife was esteem'd such a Duty amongst
the Romans that if any Difference hapned
between the Husband and the Wife, the Pa-
rents of both Parties met in a Temple con-
secrated to the Goddess Viriatica, and there
took notice of their Griets, and also re-
concil'd them. But, Madam, I ask your
Pardon for so much as doubting your Con-
sent to this Re-marriage; for considering
so small a Summ as 300*l.* wou'd re-marry
your Daughter to the same Husband, I am apt
to think 'twas the wrong Notion you had of
my Case that has made you deferr our Wed-
ding: for we see, that just Men are often
mistaken, and Good-natur'd People are apt
to believe Lyes: For the nature of True
Vertue is commonly such, that as the Flame
ever has its Smoak, and the Body its Shadow;
so the Brightness of Vertue never shines, but
hath Disdain or Slander waiting upon it, which,
(with Prejudice and Mis-information) has
murder'd the Reputation of many inno-
cent Persons; and for that Reason, I never
judge

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judge any Man unheard; and if I may Have but the same Treatment, I don't fear but you'll as freely agree to our *Re-marriage*, as you did to our *First*: Or, if you don't, I shan't be surpriz'd at it; for you and your Daughter are both sickly, and *dying Men grasp at all they see*, while they can see any thing; but when their Senses fail, (*and your Sand runs faster than my Ink*) then *Farewel Riches, Sampsil, Bags, and All, &c.* Madam, This is calling, **A Spade! a Spade!** (For I cou'd never Flatter nor Lye for Advantage) And the several Letters I have sent to my Two Friends, (*Mr. Hilland, and Mr. Boice of St. Albans*) I suppose have convinc'd you of this, and how *zealous* I am to court your Daughter for a *New Wife*. Or if we must never meet (*Oh killing Words*.) in a *Re-marriage*, I hope we shall meet in Heaven; that we **differ in our way**, I hope we pardon one another: Men go to *China* both by the *Streights* and by the *Cape*. But I rather desire a *Re-marriage*, that (like *Zacharias and Elizabeth*) we may go *hand in hand in the way to Heaven*.—Tis certain, Madam, I can have no other End in this *Re-marriage*, but **Pure Love** to your Daughter: For **A promise is a Debt**; and I have more than a Promise, (*viz. A Letter sent by your special Order*) to give me a Title to my *Wife's Birth-right*; and for the *Houses at St. Albans*

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St. Albans, they were given to my Wife by her **Father's Will**: So that I don't propose marrying your Daughter again, because I'd *Re-marry to your Estate*, for you paid me a **Thousand Pound** in part of my Wife's Fortune; and you may with as much Reason protest paying a due Debt to any Person that does not humour or please ye, as not perform the rest of your Contract: For I can prove (by your Attorney's hand) *you were fully satisfy'd with my Estate*; and 'tis very Unjust, after a Contract is pass'd, to bring in Conditions. So that I don't propose a *Re-marriage* to secure *Sampsil*, &c. or out of Fear of those that **Wheedle** you for your Estate; for the **Chancery** (and your Contract with me, before I marry'd your Daughter) will give me Relief against any **underhand Settlements**. Or, *would my Supplanters swear their Souls to the Devil*, to wrong my Wife of her *Birth-right*, yet there is other ways (besides bringing them into *Chancery*) to do Justice to an **Injur'd Husband**; and I wish I could see that Man that dares detain my Wife when I send for her, tho' it were to the middle of *Wales*; for a *Wife must leave Father and Mother to be joined to her Husband*, for they *Two are but One Flesh*. So that you see, *Madam*, I don't propose a **Re-marriage** out of Love to the World, but meerly because **I am part of**
your

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your Daughter, and can't be easie without her ; neither will there be any need of a **Law-Suit**, if you'll inable us to *Re-marry* : And to convince you of this, if you'll be so generous as to give or lend me Five hundred Pound, (that I may pay my Debts, and have something by us in case of Sicknes, Breeding, and other Accidents) *I'll never ask you for a Penny more, either in this World, or the next.* : Madam, Wou'd you thus encourage our **Re-marriage**, you'd find such a Tender Carriage in me and your Daughter, as wou'd upbraid that Indifference which is found amongst Married People. 'Tis true, there had been no need of a **Re-marriage**, had my Request been granted ; but *the falling out of Lovers is the renewing of Love* ; and you see, Madam, by my courting your Daughter for a *Re-marriage*, that I prefer being ONE with her to that Noble Dowry you have **sworn** to give her, provided she keeps her Jointure. 'Tis true, School-men dispute, *Whether a Murry'd Man dying, and be by Miracle rais'd again, must be Re-marry'd ?* But we are both in Health, and heartily desire a *Re-union* ; and therefore, Madam, I hope you, whose Wisdom and Age inables you to distinguish the **Value** of this World from the next, will *think it Lawful to make us Happy before your Death*, that so we may not only desire your Long Life,

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Life, but may pray for your Health and Happiness with the same Sincerity we pray for our own.— Then, Good Madam, take heed that no **Prejudice** you may have against me, on the account of my **Printed Case**, interrupt or disappoint God's Purpose in you; for in the following Sheets I have **Alter'd the Case**, and have shewn God's Purpose (in sending me Losses) is, to remove out of your Heart all such Love of the World, as might put him out of Possession of it: **He will have you entirely**; and is now, by enclining my Heart to a **Re-marriage**, going to shew you how happy you may be in your **Second Son**, if you please. And that other Parents may be as Happy in their marry'd Children, (*as a Re-marriage wou'd make your Daughter*) I wou'd advise 'em in the **matching** their Children, to be govern'd by these Rules— I. *To provide such Matches for their Children as they may have a good Ground to hope for God's Blessing upon.*— They shou'd not (as one observes) “ proceed “ **meerly for Money**, to be sure of that, “ and venture for Religion. Some Parents “ (for the sake of Riches) force their “ Children to marry those they cannot “ love; and then very gravely tell them, “ *Love will come afterwards.* But where “ there is not an Antecedent Union of Affection, the Match will be very unhappy. “ Many

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“ Many Parents think a Rich Man a suitable Companion for their Daughter, tho’
“ his Religion be to choose, and his Head
“ has little more Understanding than the
“ *Wig, and Powder* that is upon it. But
“ what a poor Consolation is it to an Ingenious Woman, to think all she has to
“ bear her up, is, that her Husband is a
“ **Rich Fool**, and all his Excellencies lies
“ in his Cloaths and Lands! What shall
“ relieve such a Wife, when she is in Trouble, who has not a compassionate and
“ sympathizing Companion of her Life?
“ This mov’d *Themistocles*, when Two Men
“ requir’d his Daughter in Marriage, to
“ *prefer the Honest Man before the Wealthy*.
“ But ’tis seen now-a-days, that Parents,
“ in disposing of their Daughter, have
“ a greater Regard to his Estate than his
“ Understanding: They are more curious
“ to know who was his **Dancing-Master**
“ than his **Tutor**; observe more how he
“ Bows, than how he Talks; and so sell
“ *their Daughter to Misery meerly for a Jointure*. But ’tis a lamentable thing, when
“ two Blockish People meet together, who
“ have neither Grace nor Wit; at best,
“ they are but two Slaves plying at the
“ same Oar.— Again, II. *I would advise Parents, in the matching their Children, (next to a Religious and Discreet Person) to choose a Pleasing Person; for Amiability helps to root*
and

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and settle Amity.— But in these things, Parents shou'd take heed of exercising Tyranny: Herein one character the good Parent to be such as *draws Arguments from his Childrens Good, rather than his own Authority, accounting it a Stile too Princely, herein to Will and Command, he rather chooseth to Will and Desire:* And therefore, as they that have Parents must not marry without their Consent, so I wou'd not have them marry without their own. In the *Treaty of Marriage* betwixt Isaac and Rebeka, when there was a good Agreement betwixt Abraham's Steward, and her Father and Brother, they wou'd not come to a Conclusion, till the Maid was call'd, and ask'd, as to her Affection and Consent: *And they said, We will call the Damsel, and enquire at her Mouth. And they called Rebeka, and said unto her, Wilt thou go with this Man? And she said, I will go, (Gen. 24. 57, 58.)* Parents herein are to perswade upon good Reason; but 'tis too harsh to attempt the Compelling of Love; and for this Reason, Dr. Harris wou'd often say to his Sons, *When you are Youths, choose your Callings; when Men, choose your Wives; only take me along with you, it may be Old Men may see farther than you.*

And as these Rules shou'd be observ'd by Parents in the *matching* their Children; so there are Rules to be observ'd,

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as To their Carriage to 'em after they are
marry'd: As, First, *They are to allow 'em a*
Consistency, according to their Quality and
Estates, to live upon. The Neglect of this
Temporal Provision, argues Christian Pa-
rents worse than Infidels: Amongst the
Barbarous People, they spare not Cost to
provide suitably for the Fruit of their Bo-
dies. Our Blessed Saviour takes for granted,
amongst the *Common Nations* of Mankind,
That Earthly Parents will give good Gifts
unto their needy Children.— Abraham gave all
he had unto Isaac, (Gen. 24. 3.) and is
commended for this deviling of his Estate:
And of the Children of Israel, 'tis said,
That every Man enjoy'd the Inheritance of his
Father's, (Numb. 36. 8.) and even Daugh-
ters, according to that Constitution, were
to be Co-partners, and share as Co-heirs in
the Inheritance.— And as Parents shou'd pro-
vide Portions for their Children, so they shou'd
not be delatory in supplying the Wants of
their Children. They shou'd not (says a
Learned Author) defer their Supplies, till
they themselves be dead, by so long a with-
holding an Abatement of Affections in their
Children. They shou'd not (says the same
Author) put them upon any shocking Tricks
to supply their Wants, or keep more in their
own Hands than an handsome Reserve of Con-
veniences for their own Food and Raiment.
Twas this made Charles the Fifth, Empe-

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ror of Germany, resign his Kingdoms to his Son, saying, *Other Princes leave their Crowns to their Children at the Instant when they die; that is, when they are not fit to wear the Diadem any longer: But as for me, I was never willing that Death shou'd make this Present to my Son, but rather that he should receive and hold this Blessing from me; and as I was a Means to make him live, so (before I dy'd) I wou'd be a Means to make him reign, and thereby oblige him to me more entirely.* Certainly, 'tis a braver thing to quit **Estates** for the Good of our Children, than to enjoy 'em.

And Lastly, As **Parents** shou'd allow their Children a Competency in their Lifetime, according to their Quality and Estates; so, when they come to die, they shou'd then set their House in order, by giving or leaving such Lessons of Wisdom to their Children, as, by God's Blessing, will make a deep Impression, being utter'd by dying Persons. Thus did Isaac and Jacob. And this last Office to Children has been perform'd by other Saints, and particularly by Dr. Harris, who referr'd his Wife and Children (after several Heavenly Speeches) to the Advice and Counsel he had annex'd to his Will, in which he left excellent Instructions for their Souls, Bodies, Callings, Company, Marriages, Children, Estates, and for the Publick.

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If these *Rules* were observ'd in the matching of Children, a **Re-marriage** (*which is my New Project to restore Love*) would be found needless. 'Tis true, Madam, you know these *Rules* so well, as (*had you a Daughter to marry*) to be able to practise them : But they are so little regarded by other *Parents*, that I scarce know a Man in the World but has need of a *Re-marriage*. But for a further Account of my Sentiments in this Matter, I referr you to the following **ESSAY**; for the **Letters** inserted in it are *the same for Substance* that pass'd between me and my intended Bride; but I have **varied the Expressions** in some Places, to adapt 'em to my *Re-marriage*, which I design to Publish in **Six Parts**, (of which this is the *First*) for a Good Wife is a **Mine of Pleasure**, *her Price is far above Rubies*, Prov. 31. 10. And for that Reason, I can't enlarge too much, or express my self too **tenderly**, when I'm seeking to find her in a *Re-marriage*; neither can I rest 'till my **Lost Rib** is restor'd, or at least 'till you believe me to be

Your most Dutiful Son-in-Law,

London,

Nov. 5.

1701.

JOHN DUNTON.

The

The Conjugal Amour :

O R,

A POEM

O N

Mr. **Dunton's** Re-marriage
To the same Wife.

I.

ALL that's sweet and soft, attend;
All that's calm, serene, and bright,
That can please, or Pleasure mend,
Or restore, or cause Delight.

II.

Golden **Hymen**! Bring thy Robe,
Bring thy Torch that still inspires,
Round the Am'rous, **Alter'd**, Globe,
Vig'rous Flames, and Gay Desires.

III.

Little Cupids! Come, and move
Round the **Bridegroom's** greedy Eyes,
Whilst the stately Queen of Love
Round the **Bride** her Cestros ties.

IV.

Sister-Graces! All appear;
Sister-Graces, come away:
Let the Heavens be bright and clear,
Let the Earth keep Holiday.

V. **Wed-**

A Poem on the Re-marriage.

V.

Wedded Dunton does propose
To Re-marry to his Bride;
And the same Wife still prefers
Unto all her Sex beside.

VI.

Vertue, Wit, and Beauty, may
A Second time refuse to yield;
But at length they must obey,
And with Honour quit the Field.

VII.

Their **Efforts** in vain will prove,
To defend their **Free-born State**:
When attack'd by **Nuptial Love**,
They again capitulate.

VIII.

You **St. Alban's Virgins**, who
Rail at Love, to shew your Wits;
So did once Valeria too,
But with Joy again submits.

IX.

You Too-envious **Swains**, who wou'd
Follow Cupid, if you might,
Like the **For** that gapeing stood,
Discommend the Grapes for Spight.

X.

Since Experience teacheth best,
Ask, If **mutual Love** has Charms,
When the Bride and Bridegroom rest
Lock'd in one another's Arms?

I

THE
CASE
Is ALTER'D:

Or, Dunton's Proposal to be Twice
Marry'd to the same Wife, &c.

*Sent in Letters to those Two Ladies,
who Publish'd Dialogues concerning the
Management of Husbands.*

LETTER I.

*Giving a Brief Account of my Printed CASE,
and the Various Subjects that are handl'd
in this Essay, &c.*

LADIES!

NOT long since, I Publish'd a Book
which I call'd, *The CASE* of John
Dunton, with respect to his Mo-
ther in Law, and her only Child Sarah Dunton;
with the Reasons for her Husbands leaving
her,

HE B

2 *The CASE is Alter'd: Or,*
her, &c. In this CASE I shew'd, (1.) That
my Leaving my Wife, was
See my Case p. 1. Justifiable in the sight of God
and Man. (2.) That there
had been a Mis-understanding between us
(for that was all the Crime that parted us)
from the second day of our Marriage, to
the time I Embark'd for *Ireland*. (3.) That
I was so Uxorious, that I could Doct on a
Wife that had but one Obliging Quality.
(4.) That there was a Necessity (by reason
of my Losses in Trade) that I shou'd take
up 500*l.* on my Wives Joynture. (5.) This
being denyed by my Wife and Mother (tho'
their Fortune, in Conjunction with mine,
is computed at 8000*l.*) to this CASE, I
added, *A word to those Gentlemen to whom*
I'm Engag'd; Shewing my Aversion to be
in Debt, and Promising (in a few years)
they shall be all Paid to a farthing. — In this
CASE was also *A Letter to my Wife*, per-
swading her not to make such a poor use
of the World, as to hug and embrace it,
that so things might be accommodated be-
fore it was too late; and to shew my sincer-
ity in this matter, I concluded my CASE
with a *Letter to the Reverend Mr. Blackstone*,
(who being a Minister they both respected)
I intreated him to use his Interest, with my
Mother and Wife, to bring 'em to a com-
pliance with my reasonable Request; and
if he prevail'd, I told him, *I'd suppress*
my

A Re-Marriage to the same Wife 3

my CASE (tho' Printed) and Burn the whole Impression: But these Letters meeting with no success, either from Mother or Daughter, I went in PERSON, to see if that wou'd move Compassion, if not in my Mother, yet at least in my Wife (which I had reason to expect) as she had often said, *She had been Miserable, had she Married any Man but Dunton*: But coming to my House (whither, some years ago, I went with such Pleasure and Delight, as being sure to be receiv'd with a thousand Welcomes) I cou'd not move either Mother or Daughter to part with a foot of Land; however (owing DUTY to one, and LOVE to the other) I Saluted 'em both, and then bid FAREWEL TO THE BLACK RAVEN, the most pleasant House that I ever dwelt in.

Soon after this, was Publisht a Sheet, Entituled, *Reflections on Mr. Dunton's Leaving his Wife*; in which the Author (*A PERSON OF QUALITY*) was pleas'd to say, *That the (a) Reading my CASE had given him such (a)* See the *an Idea of my Love to Justice,* *Reflections on* *that he shou'd have a Friendship for my Case* P. 1. *me to the end of his Life.*

This is a brief Account of my Printed Case, as it stood in the Year 99: But THE CASE IS ALTER'D, and I'm now proposing *A Re-Marriage to the same Wife*; and therefore (*Ladies*) as you have Publish'd

4 *The CASE is Alter'd: Or,*

DIALOGUES for the Management of Husbands; so I shall now (*being Courting my Spouse for a New Bride*) Publish RULES for Managing a Wife, and hope they'll be so Practic'd, that our *Second Marriage* may be a Blessing to us both; for *Re-Marriage* is (*as 'twere*) *setting up again*

What *Re-* *with a NEW STOCK OF*
Marriage is. *LOVE, which (by seeing where*
we fail'd at first) we may Husband to greater
Advantage.

Ladies, You have all the right in the World to this LOVING TRIFLE, as you are able to Protect and Defend it, and 'twill need your *PATRONAGE*; for there is nothing here fitted to the Pallat of the Times, or that will relish a severe Reader; but however any thing in this ESSAY may prove to others, yet to you I'm sure it is very unnecessary, who have already *Out-Done* and *Out-Liv'd* all that hath been or can be said of the DUTIES OF WIVES; and therefore, tho' I count my self the most unworthy to obtain, even the lowest place in your FAVOUR, yet I rank my self amongst the foremost in Praising your VERTUE; you have shewn there is a PLUS ULTRA in Obliging a Husband, which none else have arriv'd at; the Force and Dexterity of your Wit, in MANAGING HUSBANDS, has past the imagination of other Wives (I shall only except my

A Re-Marriage to the same Wife. 5

my *INTENDED BRIDE*) You at once inform and ravish the Understanding, and link together Two Things rarely Social, *SOLIDITY* and *ORNAMENT*: This Age cannot boast of a greater Felicity, than to have produc'd two Ladies that have shewn us how far *DISCRETION* and *OBEDIENCE* can Extend; but (*Ladies*) I had rather discourse of this subject with others than your selves, who without affecting Praise, are content only to Merit it; and when I have said that, I need not mention your other Vertues, for in my notion of *MODESTY* they are all included; and therefore whoever *Sniggers* at this *Essay* (for a *Re-Marriage* will be thought a Jest) provided it has Your Approbation, it is all I desire; for (*Ladies*) I wou'd learn of You, who (as appears by your Reforming your Husbands by *Pure Obedience*) are the severest Selt-Deniers in the World; and the Truth is, Few *Husbands* are so Bad; but the Discretion and Respect of such Wives as You, wou'd Reform them; and (to give the *Women* their due) few *Wives* are so Ill-Temper'd, but the Wisdom and Affection of a Husband wou'd make them Better, and perhaps so *ALTER THE CASE* as to make 'em desire a *RE - MARRIAGE*, that the World might see they had not Repented their Choice.

But I have said more in your *Praise* than
you

6 *The CASE is Alter'd : Or,*

you are able to bear, I shall therefore now *Take leave of your VERTUES*, to wait on my NEW BRIDE: And here I must tell your Ladiships, I am so Transported with the thoughts of my RE-MARRIAGE, that how to Begin I know not; and if I find it as difficult to End, I may possibly swell this Essay into *Six Parts*; and I am sure beforehand, it will neither have *Method* or *Sense* enough to deserve your *Answer*; however some *Method* I would willingly observe, and in order to that,

I shall First, Shew THE CASE IS ALTER'D; and whence that Saying arose.

My Second Letter shall shew, that if *Valeria Takes me again for Richer for Poorer*; that we are the first instance of a *Re-Marriage* that has been in *England*.

Thirdly, *Why I publish the Banns of my Re-Marriage, before 'tis agreed to on both sides; with an Account how uneasie I am till my Lost Rib is Restor'd.*

Fourthly, *That our Parting was no Crime (either in me or my Dear) but wholly owing to a Mis-understanding.*

Fifthly, *Why I'd be TWICE Marry'd to the same Wife.*

A Re-Marriage to the same Wife. 87

I shall next Relate, What Encouragement *V A L E R I A* gives (for being her Suitor again, so I shall call her till our *Re-Marriage*) to my NEW-COURTSHIP.

Why we had ~~Not~~ our first Intervew at *Chesham*, with the Mutual Endearments that happ'ned on that Account.

I shall next give you the History of our Courtship and First Marriage, &c. as 'twill set the Altering my CASE in a better light, and justify our Re-Marriage.

I shall continue this *Conjugal Amour* with the History of my Second Courtship, and shall prove 'tis *Manag'd* (to use your Ladyships word) with the same Sincerity, Tenderness and Passion as at first.

After this, I think to insert those Letters that pass'd between my Friends, my Self and my (as 'twere) *New Bride*, relating to our Second Weding.

Having proceeded *thus far* towards a *Re-Marriage*:

I shall next shew how the Case will be *Alter'd*, when Mr. *Rochford* (who first Married us) has again joyn'd our Hands. Ladies, If you ask me a Reason for this, I answer, *He never Lov'd at all whoever makes*
Retreat

8 *The CASE is Alter'd : Or,*

Retreat ; and therefore to shew we don't Repent of our First Marriage, I'd have the same *Minister* to Marry us, and the same *Father* to give us (viz. the Grave Mr. *Prentice*) and the same *Bride-Folks* as at first.

Being come thus near to our *Bridal-Day*, that we may Joy one another (as well as receive it from others)

I shall next shew, what will be the *Mutual Duties* of both, after our Re-Marriage ; and here I shall publish my own *Experiences* (gain'd by Marrying of Two Wives) and hope to say something on this Subject which has not been yet thought on.

Having shewn the *Mutual Duties* my Bride and I owe one to another ; I shall next shew there are *Special Duties* on the *Husbands* side, and *Special Duties* on the *Wives*.

On the Husbands side — I shall shew, by what Methods I resolve to govern my Wife and Servants : And here I shall present the World, with the Articles agreed on for the RULING a Wife.

I shall next proceed to the Special Duties Valeria owes me. — (for there be some Duties only

A Re-Marriage to the same Wife. 9

only proper to the Wife) with Directions how she may manage 'em.

Having run through all the Circumstances of my Re-Marriage, and shewn ~~The~~ **Case is Alter'd**, in all the particulars I have here Recited :

I shall then send a Letter to my **Honoured Mother**, to ask her Consent to our Re-Marriage ;

Another to my **Belov'd Wife**, to desire her to hasten her Wedding Cloaths, and to **Fix the Day**.

A Third to those **Wile Wake-Bates**, who (by their Lyes and Slanders) attempted to part us,

A Fourth to my **Friends in St. Albans**, who encourag'd this New Courtship, and have now (as 'twere) made up the Match.

A Fifth to Mr. **Boyce** (their Landlord) to desire him to provide us a *Wedding Dinner*, and a *Sack-Poffet at Night* ; and above all to order that the *Bells of St. Albains* may Ring as Loud at our *Re-Marriage*, as ever they did at our *First Wedding* ; neither shall the *Poor of that Town* be forgot, that so Heaven may continue us a Happy Couple. —

Ladies,

10 **The CASE is Alter'd: Or,**

Ladies, As I began my Essay, with Rules to Parents for Matching their Children, and for their Carriage to 'em after they are Married, so I shall conclude it with A Word of Advice to Bachelors, that they may Marry (or Re-Marry) so as ne'er to Repent their Bargain. —

These are the **General Heads** I shall treat of in this Essay; under which, will be brought such *Variety* of other Subjects, as perhaps may swell my *Re-Marriage* into an *Hundred Letters*; for seeing they are to direct the *Bachelor* in his whole Amour, and to contain *All the Duties the Husband and Wife owe to each other*, they'll scarce be brought into less compass.

Thus *Ladies!* You see that **The Case is Alter'd**, and that I'm resolv'd for a *Second Courtship*; but seeing I'm the first Person that ever attempted a *Re-Marriage*, I shall desire your *Thoughts* upon this Adventure, before I proceed any further in it; for that I am

Your most Obedient and very
Humble Servant,
John Dunton.

LET -

LETTER II.

Shewing, The Case is Alter'd, and whence that Saying arose.

LADIES:

IN my Last, I gave a brief Account of my *Printed Case*, and of the Various Subjects I shou'd Treat of in this Essay; I am next (according to the Method propos'd) to shew *The Case is Alter'd*, and whence that Saying arose; *The Altering my Case* is the first step to my *Re-Marriage*, and therefore as it led the way to so great a Blessing, I shall employ this Letter upon that Subject.

That *The Case is Alter'd*, is a common Expression, but whence that saying arose, is known but to few; some make this the occasion of the Proverb; *Comyns Plowden* (an Eminent Lawyer in Queen Elizabeth's time) being ask'd by a Neighbour of his, What Remedy there was in Law against his Neighbour, for some Hogs that had Trespas'd his Ground; answer'd, he might have very good Remedy; but the other replying, that they were his Hogs, *Nay then Neighbour* (quoth he) *The Case is Alter'd*.

112 *The CASE is Alter'd: Or,*

Others, more probably, make this the original of it; *Plowden* being a Roman Catholic, some Neighbours of his, who bare him no good will, intending to intrap him, and bring him under the lash of the Law, had taken care to dress up an Altar in a certain place, and provided a Lay man in a Popish Habit, who should do Mass there at such a time; and withal notice thereof was given privately to Mr. *Plowden*, who thereupon went and was present at the Mass; for this he was presently Accused and Indicted; he at first stands upon his Defence, and would not acknowledge the thing; Witnesses are produced, and among the rest, one who deposed, that he himself performed the Mass, and saw Mr. *Plowden* there; saith *Plowden* to him, *Art thou a Priest?* Then the Fellow reply'd *No: Why then Gentlemen* (quoth he) *The Case is Alter'd; No Priest, no Mass*, which came to be a Proverb, and continues still in *Shropshire*, with this addition, *The Case is Alter'd* (quoth *Plowden*) *No Priest, No Mass*: This Proverb is also applyed to such Lawyers, or others, who being corrupted with larger Fees, shift sides, and pretend *The Case is Alter'd*.

Thus have I shewn the Original of that Saying — *The Case is Altered* — and how *The Case was altered with Plowden*: I am next to shew how *The Case is Altered*, with respect

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respect to my *Honoured Mother*, my Self and the Dear *Valeria*: Ladies, To prove this, I must first acquaint you, that when I parted with my Mother and Wife, we parted in such a *Hurricane*, that I judg'd us blown the length of the Map asunder: Strange! What angry and Malitious Comet govern'd at this point of Time; for as Hounds many times run away with a false Cry, never perceiving themselves to be in a fault; so our *Misunderstanding* (for that was all that parted us) blew us into such a Flame as cou'd not be quencht but by parting; but I can scarce give our parting so harsh a name as a *Misunderstanding*, 'twas rather a design for a *Re-Marriage*, that such a matchless Endearment might make us a *Pattern of Love* to other Husbands and Wives, &c. Had we not such a Kind Design at the bottom, can any imagin I'd propose a *Re-Marriage* to the same Wife, or that *Valeria* wou'd listen to my *New-Courtship*? But whatever parted us, we were so Mistaken in one another (for the few Hours the Storm lasted) that I am apt to think, had the blood of the Husband and Wife been mixt in the same Bowl (as 'twas said of two angry Brothers) it wou'd go near to have parted. — Thus we Parted, and we cou'd not tell why, except to increase our Love by a *Re-Marriage*; or who knows (my Wife being an Heiress) but we might (for the
fake

14 *The CASE is Alter'd: Or,*
(Take of Variety) think it needful to quarrel
 with our Riches, and make even Happiness
 be felt to disappoint us: This seems likely to
 be our Case, for had we liv'd together to
 this minute, we had miss'd of the *Pleasure of*
Reconciliation (which is a sort of a *New*
Marriage) and the Tender Letters that
 pass between us since we Parted, shew
 (when that *Sum* that Divided us has again
 joyned our hands) we shall meet with as
 much Inclination as we did at our First Mar-
 riage; and can I doubt my Liberty, when
 I am only a Prisoner to my Wives Foynture?
 That Minute she pulls off the *Shackles*, I'll
 Court her for a *New Bride*, and if *She and*
I are One, (to use her own Expression) she
 should not let her *Head* suffer in the
 midst of a good Estate, in which she has but
 her bare Life; and that neither, till I am
 Dead and Buryed. — These are the Rea-
 sons I give for our Parting (which as harsh
 as it look'd) had such a Tenderness in it, as
 prophecy'd our *New Marriage*. But however
 the case was *Then*, I shall *Now* shew, that
The Case is Alter'd.

And that first with respect to my Honou-
 red Mother, for she told Mrs. G — when
 she was last in Town, That she
 In her Letter made her Daughter swear to her,
 Dated Sep. 6. before her Marriage, that she
 1791. would never Relinquish her
 Foynture, and that she swore to her Daughter,
 at

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at the same time she wou'd never give away
any thing from her; and as she was so just to
remember the Promise she made me before
marriage; so she was also so obliging as to
tell us. — That though she had been often
importun'd to make a Will, yet she wou'd never
make one, or give any thing from her Daugh-
ter: And as she has alter'd her mind, with
respect to her Will (as knowing a Promise
is a Just (a) Debt.) so to (a) Whole
convince me, she'll ne'er dis- Duty of Man.
inherit my Wife; She has
been pleas'd to say, Son you may satisfy your
Self, I will do no Unjust Thing without Just
Cause; and in the same Letter She tells me
(as if Cupid wanted Arrows to shoot me)
That my Wife is such a Woman of Ten Thou-
sand, that even Absence has not cool'd her Love;
and She concludes this Letter, with saying
(as if Lovers were the blindest Creatures
in Nature) That my Wife Loves me after all
that has past; and I don't see why she
shou'd not; for I told her in my last Letter,
That I wou'd one Smite of her Daughter, above
all the Estate she cou'd give her; I confess, I
cannot but deplore my misfortune that Ca-
melion-like, I live only on the Idea, all the
support of my frail Life having been for
these Two Years, only from Imagination;
and I protest (Ladies) tho Comley cou'd
FEAST on a kind Word, I find it but a
thin Dyet: However 'tis some Refresh-
ment

16 *The CASE is Alter'd: Or,*

ment that *The Case is Alter'd* with my Honoured Mother, *She has Vow'd she will make no Will, &c.* So that those that wou'd wrong me of *Sampfil*, &c. will find my Mother a Juster Person than to make her Daughter a Vagabond, to enrich a parcel of Sycophants; I am not afraid to meet these Supplanters with a *brighter Weapon than a Pen* (for I know by their *GAP*E-ing who they are) not but I cou'd Pardon these fellows with a *Drawn Sword in my hand*, for Pity never looks so bright as when it *shines in Steel*, and therefore they have nothing to fear, had they rob'd me of all; for to forgive my Enemies is so easie to me, 'tis scarce a Vertue; Yes, *Poor Fools, I Forgive ye*, for like Serpents, you have only *bit me by the heel*, and now creep into your holes again, for want of Courage to look me in the Face: But 'twas time for you to *Sneak*, for my Mother is so *Alter'd*, that she treats me with as much Tenderness, as if she were my own Mother Reviv'd, and (when she allows me to pay my Debts) I find I shall Love her as much. St. Paul says, *He that don't provide for his Family* (that is if he be able) *has denyed the Faith, and is worse than an Infidel*; but had my Mother forgot this Scripture, yet still *The Case is Alter'd* as we have her *Blessing* (which of it self is a Great Happiness) The Curse and Blessing of Parents is to be highly Regarded, for
whom

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whom they Curse justly, God Curseth; and whom they Bless, God Blesseth; and for this reason the *Hebrew's Children* made more account of their *Fathers Blessing* than of their *Grandfathers Inheritance*; then let Children so behave themselves, that they may have their Parents Blessing, especially at their Departure out of the World: I so far merit my Mothers Blessing, as I had no respect to Interest in my Marrying her Daughter (any further than for her good) for I Lov'd her, I Admire'd her, and had I a World of my own, I'd give it to Live with her: For, *Ladies* (as you well observe) *True Tendernefs distinguishes the Lover from every thing else; takes no Notice of his Bags or Land.* —

Love's something more than Wealth or Fame,
'Tis a Tender Something wants a Name.

And the Truth is, Those that seek after any Happiness in Love than what is in Love it self, are justly disappointed; For Love is so Good, that were we un-body'd, we cou'd never Love too much, neither can it fail of producing Joy, when grounded on Reason; because it represents what we Love as a good belonging to us, *Vertue, Piety and Honesty* knit the Bonds of Matrimony, and increase as well as restore Love; Then Reader, If thou Marriest meerly for Money,

18 *The CASE is Alter'd: Or,*

The Lord have Mercy upon thee: It is no match no Wedding (except you Re-Marry to the same Person) but thou Livest in Whoredom with her all thy Life; and Mr. Seymour tells us, If the Woman Marries for Money only, she is but a Lawful Whore at best; she is no other, and has given thee a lease of her Body during Life, for a Joynture. There can be no Love in such Matches. But, say our Fortune Hunters, Think what you please of Whiting and Scratching, yet still Money answers all things; as thus, An Amorous Man fancies he shall be Happy in Wedlock, and those Imaginations are no Dreams, where Substance (that is Money) is the Object of his Senses; I do think (say these Men) there's more Vinegar in a Poor Condition, than in all the Sower Wry Mouths that Xantippe her Self ever made: But (Gentlemen) Tho' a Fat Sorrow is Best, and Gold a most Sweet Cordial, yet they are ever Afflicted that Marry for it; neither wou'd I (were it my hard Fate to be un-noos'd) ever Marry for Handsomness, for Beauty in a Young Woman, will not let her know her self: But say these Men, We may Marry for Piety or Good Humour, and may be deceived; for under the Sun all is Vanity, but a good Bag of Gold, and in that we are ne'er mistaken, if 'tis got Honestly, told Right, and Safely Lockt up: But Gentlemen, let me ask ye, Will Money make a Rough Un-
polish'd

'A Re-Marriage to the same Wife 19

polisht Wife, appear Pleasing and Smooth?
Yes verily 'twill, for the sight of a good
Bag of Guinea's, is able to ravish the sight
of a Man, and to make him so good hu-
mour'd, that his Wife can't but smile and
hug her **Good Boy** that loves her, for
what she has

*A just proportion every where, behold,
And Gold the cream o' th' Fest, remember Gold;
Gold! Gold! Those subtle Charms must needs*
(prevail,

*Gold! Gold! enough, bad spouse nor head nor tail;
Sure this must even the flintiest heart subdue,
Those chains, those pearls, those lockets all for you;
What if no Cubbs bless the Ill natur'd Joys,
Look, she's already stock'd with Yellow Boys.*

— *And she*

May live like Etheldreda (a) Unde fil'd,

— *While you*

Lye with her Coin, and get her Bags with Child.

So that as Bad as a Rich Wife may
prove, yet (say these Men) It is a dead
sense that hath no feeling at the weight of
Money ; that is (Gentlemen) if the Hus-
band Catch it; for 'tis often seen, they that

(a) This *Etheldreda* (wou'd you think
it ?) was Marry'd to a Prince and a King,
and yet by her own desire liv'd still as Pure
a Virgin as ever — her Mother was when
she was born. *Fullers Ch. Hist.* p. 91.

20 *The CASE is Alter'd: Or,*
Marry for Money (especially if the Portion
e'nt to be paid till the Parents be dead)
are often disappointed, *for Dead Mens shoes*
are generally made of strong Leather. But
still (our Fortune-Hunters think) there's
a real or fancied good in Money, and that
(in a great measure) it answers all things:
They Cry, *Will Nothing Cloath me? Will*
it pay my Landlord, or can I keep house
with Nothing? 'Tis true there's your
Poets (who are the Richest of any
Men in Fancy, and as familiar with the
Gods and Goddeses, as I am with my next
Neighbour) can sing, *My Mind a Kingdom*
is, but 'tis a Kingdom wanting form and
matter. (Ladies) These are their Senti-
ments that Marry for Mony; but *Valeria's*
Graces (*my Intended Bride*) are all told in
her self; when she was first propos'd for
a Wife, my Question was not, *What has*
she? but, *What is she?* I knew, where two
Persons are Marry'd that don't Love (ex-
cept for Money) that they are scarce Man
and Wife, but rather two tyed together
to make one another miserable; but as Vile
as this practice is, 'tis so very Common,
that

Wives are grown Traffick, Marriage is a Trade;
And when a Nuptial of two Hearts is made,
There must of Moneys too a Wedding be,
That Coyne as well as Men may multiply.

But

A Re-Marriage to the same Wife. 21

But as your *Ladiships* well observe, *Riches and Grandeur are not the Charms of Love*: To Wed for *Money* is to seek such a Marriage, as wou'd rather satisfy the Ambition than the Heart: But **The Case is Alter'd**, and 300*l.* must be paid down before we can Live together; so that **Interest** can have no hand in our *Second Marriage*, whatever it had in our First; and for that reason I believe 'twill be now Blest; for People that **Marry for Money**, can never taste that Sweet Union, nor feel the Secret Charming of Two Hearts, which (like ours) are labouring to be **United**. Those who Marry for Money, do continually sigh after better Fortune, which they believe have escap'd them: The Wife sees Husbands Richer than hers, and the Husband sees Wives Richer than his; and this (as your *Ladiships* observe) begets Discord, and Discord **Separation**, or at least Contention; and for this Reason, I can't approve of those Dunghil-Passions, who only Court the Possessions of an Heiress, and fall in Love with her Money; *This is to make a Market of Women*, and prostitute the Noblest Affection of our Souls, to the sordid ends of Avarice; neither do I commend the softer aims of those, who are Wedded only to a *Beautiful Face, a Clear Skin, or a Well-Shap'd Body*; if Men were wise, if any were Old Maids, 'twoud be chiefly the *Cry'd-up Beauties*; for 'tis an ill band of Affections to

tye

22 *The CASE is Alter'd: Or,*

tye two Hearts together by a little Thread of red and white, such are fond of each other but at the chance of Fancy or a fit of Sickness; and therefore he that Marries for *Beauty*, looks too low, hath Flesh and Corruption in his Heart, and may justly be thought Sensual; or if *Beauty* were a lasting thing, it serves only but to whet our Stomachs, not for meat to fill 'em, for they that Live by the view of *Beauty*, still look very Lean; and they that feed on a few Kisses go with an Hungry Belly to Bed: then why do Women Patch and Paint and Twire at this Rate; for there's no Solid Charms but Vertue; and a Vertuous Woman, were she never so Poor, Old, or Ugly, is preferable to a young Princess without it: Nay, were I to marry a fourth Wife (for my Re-Marriage to Valeria will make but my Third Wedding) I'd choose for a Homely Wife, such a one won't be Proud, for what has she to be Proud of, except of my Affections; She can't be Ill-Satur'd, for she has nothing but the Agreeableness of her Temper to retain my Heart; Nay, She can't be so much as Jealous, for she shall know I chose her before a *Beauty*, because I lik'd her better; and which would make one in Love with her, were she never so Old and Ugly, she'll be content with any thing, because she's Humble; and (Ladies) I challenge ye to name me one *Beauty*, that ever had that Vertue; then I'd have him
beg'd

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beg'd for a Fool that Marries a Woman
meerly because she's Handsome; 'tis only
the Vertue, Discretion, and Good Humour of a
Woman, cou'd ever captivate me, and the
Wife I'm now Courting, will be so Alter'd
by a **Re-Marriage**, as to Exercise all these;
so that you see (Ladies) *Absence can no
more cool Valeria's Love than mine*; for true
Affection is always attended with Remem-
brance; and they that can forget were ne-
ver truly in Love. my Mother seems of the
same Opinion, for (**The Case is so Alter'd**
with her) that she now promotes our Co-
habitation; says, *My Wife is so Loving,
that she keeps her Joynture for my sake, and
that she is my best Friend*: and for her self,
she promises, to make no **Will**, which is as
much as to say she'll be so kind when she
leaves the World, as not to take **Sampsil**
along with her, nor give it from me.

Thus have I shewn **The Case is Alter'd**
with respect to my Mother: I'm next to
shew **The Case is Alter'd** with respect to my
Self; and this will appear by the following
Letter, which I here insert, as it contains
the **First Courtship** I made to *Valeria*, after
we parted: and proposes our **Re-Marriage**.

The Letter was this, viz.

My

24 *The CASE is Alter'd : Or,*

My Dear :

THose whom God hath joyn'd together, let no man put asunder (but more especially in our Case) for there is such a sympathy between us, as methinks, you cannot be Sick or Distress'd but I must be so too; nay, I suffer more by your Absence, than I can expresse: *My Dear, The Case is thus Alter'd with me,* yet I find my Self *will to be my self* : for I never enjoy'd yet any Happiness, which served not afterward to make me so much the more Unfortunate, by losing it: Yet I grudge not to pay even so great a Price as this, for my former Comforts, and should rejoyce to Re-purchase them at any rate. Methinks, cou'd I have *Kaleria's* Company, and her Mothers Blessing, 'tis all I desire: As for me, I have forgotten whatsoever I thought Unkind, either in you or your Mother; as well I may, for there is enough of Good in ye both, to preserve in my memory, which I will ever do: Protesting before God (who knows my heart) that I leave you not without extremity of Grief; a Grief, which makes me pay with interest, the Joy I once had to meet with you. But what shall I say? This ~~Good~~ World hath Parted our Persons, but not our Hearts; for without your Presence, I find every Room a Cell; and for that

26 *The CASE is Alter'd : Or,*

tho' they be as safe Rooms to lock up grosser Wares in, yet they are not as a Wife, **A Cabinet for Privacies**; besides, not being tied to their Masters Fortunes, they *sometimes study themselves, to his Loss*; but a Wife has her Aim for her Husband's Good, and being **One** with him, cannot be Easie whilst he is Distress'd. Altho' Michal, David's Wife, had little Religion in her, yet even Nature had taught her to prefer a Husband to a Father. Man and Wife are as the Two Branches in the Prophet Ezekiel's Hand, inclosed in one Bark, and so closing together, that they make but One Piece; they shou'd therefore mutually seek the *Preservation and Good* one of another. For my own share, *Had I the whole World, it shou'd be Thine*; Neither shou'd I think any thing too dear for the Purchase of your Company, or that wou'd give you either Ease or Quiet. Had I taken you without a Farthing, (when the Law had made you my **Wife**) I shou'd have thought it my Duty (as Mr. Prentice did in the like Case) presently to **Settle** you in all I had: And no Husband or Wife, that loves one another, ever delay'd things of that nature: For, as "Mr. Steel observes, (a) *The Husband must not only provide for his Wife whilst she lives,*

(a) Supplement to the Morning-Exercise, p. 305.

A Re-Marriage to the same Wife. 27

“but he ought to make Provision for her, as
“far as he is able, after his Death; for so
“did Jesus Christ for his Church. ’Tis true,
we both brought a Share of Earthly En-
joyments; but had Heaven given all to the
least deserving, (I mean my self) if you
don’t carry on Two Interests, my Inclinati-
on, as well as Duty, will make all I possess
as entirely yours, as if it had been your
Birth-right: Nay, I’m so far from asking
a Kindness I wou’d not shew, that did the
World smile, I shou’d wish something
might happen, by which I might shew the
Sincerity of my Love: *For who can know
a Friend by a few Smiles, a little glavering
Love, or by any thing but by the Want of him?*
And therefore I envy you the Opportunity
you have of shewing more Love to me,
than (at present) I can shew to you.
Will you then lose such an Opportunity
as will Endear you for ever? **Mrs. Gent-
well** (*who liv’d Ten Years in my Family*)
is able to prove, that I liv’d Ten Years
with my First Wife, without **hearing or
giving** one Angry Word: And (*my Dear*)
I hope to be as Happy in our **Second
Marriage**; for *Re-Marriage* will trans-
form you into a **New Edition**, (*every one
to their Trade*) more Correct and Inlarg’d:
’Twill set *Valeria* in a New Frame, (or in
Plain English) ’twill work such a Change
in you, as if you had pass’d through a **New
Creation**:

28. *The CASE is Alter'd: Or,*

Creation : A *Re-Marriage* will so change all the Faculties of your Soul and Body, that now, instead of hoarding up Wealth for you don't know who, you will (if we Re-Marry) find such a *Pleasure in loving your Husband*, beyond what you found in loving the World, that *we shall become all the World to each other*. And therefore (*my Dear*) I am much concern'd you will not part with Three hundred Pounds (out of those many Thousands you are kin to) to inable us to live together : All you can except against it, is, *my Losses in Trade* ; But did we not Marry for **Richer for Poorer** ? They rail at Providence, who abuse their Friends for not being Successful. Then let not Losses in Trade diminish your Love, for they encrease mine. Love knows no Order ; Miscarriages and Ill Success give him Appetite and Grace. You put **Love in the Stocks**, when you guide it by Art and Wisdom.

*Jointure, Portion, Gold, Estate,
Houses, Household-stuff, or Land,
(The low Conveniencies of Fate)
Are Greek no Lovers understand.*

—Cowley.

Then Losses to you (who are Heiress to a good Estate) is no Exception at all ; for she that (having sufficient) weddeth for Wealth,

A Re-Marriage to the same Wife. 29

Wealth, is rather Covetous than Wise : So that my wanting Three hundred Pound is no Cause for a Breach ; and you'll own this, if you consider, *Fitness and a Competency is beyond Abundance alone.* When *Adam* had the World, God did not give him another with *Eve* ; it was sufficient that he had for both. 'Tis seen, by our Parting, that 'tis not *Riches that gives Contentment* : No, (*my Dear*) he is only Happy, who can square his Mind to his Fortune. 'Tis **Conceit** that chiefly gives *Contentment*. This made *Madam Philips* say, *I have a better Fate than Kings.* My Dear, It is not in my Nature (if I cou'd help it) to ask any thing of thee ; but *Losses in Trade* force me to tell you, That without **Provision be first made** for paying my small Debt, I think it our Duty to live asunder : An **Heir** to my Land wou'd cheat my Creditors : So that except you'll part with enough to Clear me, I'm like to live **A widower bewitch'd**, (so they call that poor disconsolate Thing whose Wife has forsaken him) for I can't see that my Love to you will acquit me from being Just to those to whom I am indebted. — Your Mother, perhaps, may think I desire this Three hundred Pound out of a Covetous Love to the World ; but I solemnly assert the Contrary. No, (*my Dear*) there is, *nothing my Nature d'sdains more than to*
be

30 *The CASE is Alter'd: Or,*

be a Slave to Silver and Gold; for tho' they carry the King's Face, they shall never reign over me. I am not for laying new Foundations of Life, when I'm half way through it; neither wou'd I accept of your Mother's Estate, if I were never to use it. I can truly say, " I have found " more Pleasure in dividing a small Fortune with my Friends, than in hoarding " up, or enjoying the greatest Treasures " without 'em. The greatest Benefit that we can receive from Riches, is their inhabling us in our Life-time to do more Good than those that have less: Nay, I had almost said, The only thing valuable in Riches is the Power they give to oblige; so that 'tis Plain, I had no Covetous Design in our Parting, (or any other End but the paying my Just Debts.) 'Tis true, Not one Person that I'm indebted to, ever ask'd me for One Farthing, (and have often said that they never will) So that I walk every Day by the Compter-Gate, and am in no Danger from Serjeants. But this matchless Generosity has made me more their Prisoner, than if they had put Shackles on both my Legs. Nothing enslaveth a grateful Nature like a Free Benefit: I know not that I am ever sadder, than when I am forced to accept Courtesies that I cannot requite. If ever I shou'd affect Injustice, it shou'd be in this, That I might do

A Re-Marriage to the same Wife. 31

do Courtesies, and receive none.— I may truly say, The Obliging Carriage I meet with from all my Creditors, make me more Uneasie, 'till they are all paid, than if I were now *starving in Ludgate*: Neither will I be so Partial, (as they have been equally Kind) to pay any one of 'em before they are all paid; which they shall, the next Minute that God inables me; or if I die before they are paid, I've will'd, That the Reversion of my Estate be sold as soon as ever I am bury'd; and that my Executor enjoy nothing, 'till my **Whole Debt is Discharg'd**: Which (wou'd your Mother consent) might be in a Month's Time. For you tell me your self, *Let Business succeed as it will, you do not value that, so that you cou'd but see me at Home*: And in another Letter you say, *I'm mightily concern'd for your Illness, which is the same with mine, for you and I are One*; and you conclude (this Letter) with saying, *You love me as your own Soul*. These are kind Expressions, (and seem to prophecy our Re-Marriage) but prithee, my Dear, strain not for Words to shew you love me, but let your Deeds make me know it; for the expressing of much Love, and shewing none, does but aggravate the Unkindness. But it can't be thought, (considering how tenderly you speak of me) but you'll part with Three or Four Acres to
make

32 *The CASE is Alter'd : Or,*

make me easie; **Sir Foot**, at last, will
be enough for your *Length and Breadth*;
And I the rather believe this, as there's
not one Line in my **Printed Case**, but
what I'll prove and assert with my last
Breath : " But let me have the best Cause

" in the World, I must ex-
(a) As I " pect, (a) that Men of a nar-
hinted in my " row Soul will be raising of
Printed Case. " Lyes, and that my Enemies
" will triumph over me ; but Ill Husban-
" dry having had no hand in my Ruine, I
" am yet above such Treatment. For, *The*
" *Sun that sets, will rise again* ; or if it 'don't,
" I have some Friends that have Souls brave
" enough to own a Friend in Adversity: Or if
I had not a Friend in the World, yet **Truth**
and Innocence is like the *Sun* ; it may be
fogg'd, clouded, nay eclipsed, yet at last
it will shine forth with the greater Splen-
dor.

Think not (my Dear) because a Cloud
Doth now thy silver Brightness shrowd,
My wand'ring Eye
Can stoop to Common Beauties of the Sky.

Rather be kind, and this Eclipse
Shall neither hinder Eyes, nor Lips ;
For we will meet

Within our Hearts, and kiss when none shall
(see't.

Nor

A Re-Marriage to the same Wife. 33

Nor canst thou at **St. Albans** be

Without some loving Signs of me:

When thou dost spy

A Sun-beam peep into thy Room, 'tis I:

For I am hid within that Flame,

And thus into thy Chamber came,

To let thee see

In what a Martyrdom I burn for thee.

There's no sad Picture that doth dwell

Upon thy **Sampul Gold**, but well

Resembles me,

No matter tho' our Age do not agree,

Love can make Old, as well as Time;

And he that doth but Twenty clime,

If he dare prove

As true as I, shews **Four-score** Tears in Love.

To Conclude.— You have now such an Opportunity to Oblige me, as will never fall out again; nor will the Kindness I ask be more to me than your self: For a Wife shines by her Husband's Honour, but must be darkned, if he suffer an Eclipse.— Then (*prithce Valeria*) grant my Request; for we took each other for **Richer** for **Poorer**; or if you understood it otherwise, we mistook each other in the Marriage-Vow, and ought to be **Re-marry'd**, and the

34 *The CASE is Alter'd : Or,*

sooner the better ; for *in Love, the greatest Danger is Delay.* 'Tis true, our Parting has **tarnish'd** our First Marriage ; but nothing is so dear to me as my Wife ; and cou'd I but see as great a *Resemblance in our Tempers as there is in our Faces,* I shall think (when we are Re-marry'd) I have the Best Wife in the World. However, " If we'll " both learn the **Art of Memory,** and " the greater **Art of Forgetfulness,** we " shall not fail of being Happy still : That " is, Remember all the kind Things, for- " get all that's harsh or ungrateful, at least " never repeat 'em ; which will be the best " way to forget 'em.—*My Dear,* I wou'd ha' sent you a **Token** with this Letter, (to confirm the Truth of what I here write) but part of my Estate is in Woods, and my Aunt has her Life in the rest ; so that I can send you nothing but kind Wishes : For my (**present**) Income wou'd not support me, did I not *stoop so low as to turn Author,* (for the turning Author is the last shift of a Man in Distress) yet even in these Streights, if you'll live in *Wales,* or some cheap Place, where my Pen will maintain you, you shall not want : So that to talk of a **Separate Maintenance** is a Jest, (suggested to prevent our Re-Marriage) for if you have a Fancy to *starve in the midst of Plenty,* we'll do it in *Wales,* where *Beggars are Gentlemen,* and not in *London,* *O c* where

A Re-Marriage to the same Wife. 35

where 'tis sufficiently known we have a good Estate, had we Hearts to use it. But I don't see any need for a *Law-Suit*, (except you fear I shou'd love you too much) for the same Minute my Debt is Discharg'd, I'll turn your *Jointure* into a *Deed of Gift*, (which will double the Value of it) write to you every Day, visit you twice a Week, and when we are Re-Marry'd, will make it the Study of my whole Life to please you; and then (the Case being Alter'd) we'll both live in *London*, and if possible, out-love all the Husbands and Wives in the World. But whilst you force me to live in Debt, I must either study the *Art of living Incognito*, or like a Soldier (I mean an *Author*) of Fortune, be-take my self to my *Sword*, ('tis a Sword presented me by my Friend *Lutwiche*) and I now wear it for *Safety*, and when my Debt is discharg'd will wear it for *Dignity*; for I'm writing *A Farewel to Trade*, and being come from behind the Counter, sure my Estate will maintain a *Sword*, or where's the Honour of being Heir to *Sampsil*?— I shall only add, God Almighty send us both *Patience*, you at *St. Albans*, and me in my present *Banishment*, and give us Heaven for our last Country: For tho' the *Manner of Sampsil* is a goodly Sight, yet he (or she) that looks up

36. The CASE is Alter'd. Or,

to Heaven, will not care for the World. Then, my Dear, Farewel: I will ever pray for your Happiness; and if the first of your good Fortunes should be my Death, (and not a Re-Marriage, which I passionately desire) I shall only then be Happy that you are pleas'd, for that I am (with as much Sincerity as I was on the Day of our First Marriage)

Yours, Now, and for Ever,

JOHN DUNTON.

Ladies, if you compare this Letter with my Printed Case, you'll plainly see the Case is Alter'd, (with respect to me; and Valeria thought so too, and therefore sent this Answer to it, viz. my dear Valeria,

My most Endear'd Heart,
I Receiv'd your Obliging Letter, and send this to assure you, I hourly pray, that God would remove this Cruel Distance, and bring us together; for as much desire your Company as you can mine; I don't know what you mean by a Re-Marriage, but I live in Faith, and hope we shall meet again, tho' it is a long time; I am sorry this Cursed World should be the Occasion of our Separation; but if I

A Re-Marriage to the same Wife. 37

could help it, it should not be so; but if I part with my Jointure; I must break my Oath to my Mother, and that I will never do. But (my Dear) let not your want of Money keep you from me; for if you come in never so mean a Condition, and your Cloaths be never so tatter'd, yet if your Love be true, you will not be ~~dead~~ in my Eyes; I shall love you as well with just Necessaries of Food and Rayment, as if you had all the Riches in the World; and my Mother also will receive you kindly, if you do not ask her for Money: If you can promise that, come when you will, we shall live and meet all in Peace; or if you won't come to St. Albans, if you desire it, I'll come to you; for, if it could be done, (if you wou'd not ask me for Money) I wou'd break through Stone-Walls to see you: But as to Money, I can part with none, having sworn to the contrary before Marriage. My Dear, You must not take this amiss; for you are part of my self, and I love you as my own Soul. It must be confess'd, We then begin to be Miserable, when we are totally bent on some One Temporal Object; for, as much as I love you, I must say, What one Sublunary Centre is there, which is able to receive the Circles of the Spreading Soul? But your kind Letter has so endear'd you to me, that I can't help thinking of you every Minute

38 *The CASE is Alter'd. Or,*

Minute; and I find now, by your *Absence*, that to some Things we do dedicate our selves, that in their *Parting* they seem to take away even the Substance of our Soul along; as if we had laid up the Treasure of our Lives in the frail and moveable Hold of another. But, as much as I love you, 'tis impossible I shou'd help you to *Money*; but as to all the other Expressions of Love, (with which your Letter abounds) I return 'em to the full, and resolve never to be out-lov'd, for that I am

Your most Tender, and Loving Wife,
till Death,

SARAH DUNTON.

Thus, Ladies, you see that the Case is Alter'd with me, as well as with my Honour'd Mother: Who wou'd ha' thought it? Our Parting has but encreas'd my Love: For tho' *Kaleria* (on the account of her Oath) won't part with a Foot of Land, yet I still love her with that Tendernefs, that I cannot be easie without her. No Crosses do so much afflict, as those that befall us in the things we love. When Man and Wife part, 'tis like a Bone out of joint; there can be no Ease, till it be set by a Re-mariage. Then,

A Re-Marriage to the same Wife. 39

Then, Happy Swain!
Go back again,
Where thy Valeria stays;
Happy thou,
Once more, to be
Bless'd with her peaceful Rays.

Thus the ruth'd Steel I bid,
Does quake and reel,
And round the Compass bower,
Until it rest
Upon the Breast
Of its dear Northern Lover.

But (as Solomon says) *There's a Time to Embrace, and a Time to refrain from Embracing.* For tho' I sent for Valeria by a special (a) Friend, (a) Mr. George Larkin, Senr. he refus'd to come. 'Tis true, A good Wife sticks to her Husband, as Sarah did to Abraham, in all Changes and Chances whatsoever. But I can't blame her for not coming; for as yet she scarce dreamt of a Re-marriage; and therefore, like a kind Wife, she stuck to her Mother, to oblige her Husband. But to Parted Lovers every Minute is a tedious Age; for a few Months after this, the Case was so alter'd with her, that she came to London on purpose to see me. 'Tis true, she left me in a few Days; but I can't blame

40 The CASE is Alter'd : Or,

blame her for this : For tho' she left me with Empty pockets, yet like the Glow-worm, (the Emblem of True Friendship) she still shin'd to me in the Dark ; or, in other Words, she no sooner return'd to St. Albans, but she sent me this kind Letter, viz.

My Dear,

I Bless God, I got safe to St. Albans, but I cannot say well ; for I'm half Sick with parting with you : But London does not agree with me, and therefore I hope you'll be so kind, as not to think I love you the less for my leaving of you. My Mother was pleas'd that you let me come down before the City had made me worse ; and so there was no Anger, but all Love. But I wou'd not have you think I am so wedded to this Town, that I can live no where else ; The kind manner you receiv'd me in, when I came to London, convinces me now, you love me, not my Fortunes ; you did not once upbraid me, nor scarce mention our late Parting. My Dear, You have so alter'd the Case, by this kind Treatment, that I am now willing to live with you in any convenient Place : Nay, if you'd have me come to London again, I will come, tho' I anger all my Friends ; for you are dearer to me than all the World : Nerther shou'd any thing keep me from you, tho' it was with the Hazard of my Life, if I might do what I wou'd.

A Re-Marriage to the same Wife. 41

I wou'd, In the mean time, pray, my Dear, take all the care you can of your self, and let me have the comfort of seeing your Hand-Writing, *tho' it be but one Line*, for I shall have no rest without hearing from you. My Dear, you can't imagine how many hours Sleep you break me of, for want of your Company, and therefore don't think I deny you Mony out of love to the World, for if it were in my Power, it should be the first thing I would do to make you easie. Child, if you think otherwise, you little know what *Martyrdom* (to use your own Expression) you put me to; but *tho' I can't help you to Money*, yet (which should be dearer to a kind Husband) I'm willing to send even my self to you, and should be glad, cou'd we (presently) meet in each others Arms. 'Tis true, I did not come when you sent for me, for I won't leave this place in Company of any but your dear self. Yet I can't bear the thoughts of living asunder. *I shall only add*, this Letter was writ in my Chamber, where I think I always have you before me. *I passionately long to see you*, and that I may find you in health, do not write or study too much, for it is bad for your Head, which I'de have you preserve, that you and I may remain whole now we are *New join'd*. This, with sin-

42 *The CASE is Alter'd: Or,*

cere Love to your dear self, wishing I
could bring you out of your Troubles,
is all at present from

St. Albans,

Sept. 18. 1700.

Your Loving

and Dutiful

Wife till Death,

SARAH DUNTON.

THIS Letter shews, that the Case is al-
ter'd with the Dear *Valeria*; for,
tho' in my *Printed Case*, 'tis said, She'd ra-
ther burn than part with her Jointure, yet
now she tells me, *I'm dearer to her than*
the whole World; this is a tender Expres-
sion, and (if confirm'd by Deeds) proves
her the best of Wives, for she must needs
love me more than her Jointure, if she
loves me more than the whole World;
for, the Jointure I made her is but like
a Mole-hill on the Globe of the Earth, or
like Great Britain in the Map (which
scarce fills one single Line in the de-
scription of the Globe,) if compar'd
with the whole World. If *Valeria* be thus
alter'd, I shall think my self happy with-
out the additional conquering Graces of
Lands, Tenements, Hereditaments, that
make such a noise in the World, her very
Let-

A Re-Marriage to the same Wife. 43

Letters (if my Debts were paid) will be sweeter to me than the fruition of any other Woman; for *Smithfield* Bargains are grown so common, that she must needs be a very Angel of a Wife that prefers her Husband to the whole World. And when we *re-marry*, I shall find more Pleasure in Possession, than I now do in Expectation; for if I wed *Valeria* again, my own *Venus* shall be suppos'd all that's excellent in Woman-kind; for what has the whole Sex more than in one alone that is kind and loving? And so I'll think the Person I *re-marry*, were she a meer *Xantippe*. When the Sacred Knot is once ty'd, every Man should think his Wife, and every Wife her Husband, the fittest for them of any in the World: *This will bring Honour to Religion, Comfort to our Lives, and a Blessing on all we have.*—

And thus the case is alter'd with the dear *Valeria*, and wa'n't the Devil in Money, it wou'd not be long 'till our re-marriage: However, that I might hasten it, all I could, I sent this Answer to the foregoing Letter. —

My Dearest Life,

I receiv'd yours, wherein you declare, you heartily wish you cou'd bring me out of all my Troubles, all which Troubles (I

44. *The CASE is Alter'd. - Or,*

blush to speak it) are but the mighty business of 300 *l.* and that you pray for it, and our living together. This shews that the case is alter'd, tho' at the same time you assure me, you think it a *Sin* (considering the Oath you took) to effect my deliverance. But (my Dear) shew me another Instance of a young Woman that wou'd prefer 300 *l.* (or 3000 *l.* if she had it) to the Company of a tender Husband. Shew me one such Instance as this from the Creation of *Adam*, to this Hour, and I will own my self much in the wrong, to expect you shou'd be as ready to part with any thing to make me easie, as I wou'd be to make you so, tho' it were to part with my whole Estate; for they have no Sense of that entire Friendship Marriage requires, that don't endeavour to make it as easie and comfortable as they possibly can; for, 'tis certain, *Love* constitutes all the happiness of a Married Life. —

*When Essence meets with Essence, and Souls join,
In mutual Knots, that's the true nuptial twine.*

A Married Life without Mutual Trusts and Confidence, is a daily *Martyrdom*, and therefore I thought it my Duty and Interest (as the surest means to prevent all mistrusts) to give my Fortune, without reserve, to whom I gave my Person, which

A Re-Marriage to the Same Wife. 49

which I value much more; and nothing shall be wanting on my part to make *Valeria* esteem me as much; for, if I had any thing in my Power besides my sincere and entire Confidence in her, that could convince her of my Love, I could not be satisfied till I had added that to all the rest; and therefore 'twas I added the reversion of 1500 *l.* to your Jointure unask'd; and now passionately desire a re-marriage, that the World may see I have no reserve where a kind Wife is to be oblig'd. Reserve! There's *Amorous Treason* in the very word, for one end of our coming together, was for the Procreation of such Children as must bear the Image and Nature of us both, and this makes our Possessions and Interest the same; but when a Wife carries on two Interests, and most unidutifully turns her whole Forces against her Lord and Husband, when she uses that *Dreadful Weapon* which was given her to fright away Enemies from his House, most ungratefully to fright away the right owner, I must needs say, this is a little of the most, and she ought either to lose her Tongue (for one Tongue is too much for some Women) or to be shamed into due obedience by a *Publick Riding*. But my Dear, thee and I Married for nobler Ends, do've at a better rate than this;
for

46 *The CASE is Alter'd: Or,*

for, when the Reveren'd Mr. Rochford ty'd our loving Knot, (October 23d. 1697.) we then left all the World for each other, and when we are re-married, shall love like a Pair of Turtles; and if we love too much, 'tis an Error, on the right-hand, as jocular as this looks, it seems likely to be true, for I find that every thing conspires to make us love, even my travelling abroad (as unkind as it looks in other Husbands) is so far from estranging our Affection, that it makes it more strong and ardent. It was an ample addition to *Penelopes Honour* to have an Husband so far distanc'd from her, to be encounter'd with such confluence of Suitors to live in the prime of her Youth divided from her Mate, and to preserve her Fame so unblemish'd. When the Case is thus alter'd with us, every occasional Journey will but render us more impatient of meeting; and the thousand tender things we have sent to each other since we parted, proves that nothing can divide us; so that all we say or do, whether present or absent, give us reason to think that a re-marriage will make us happy. For tho' *Smithfield Bargains* have been made to add Land to Land, not Love to Love, and to unite Houses to Houses, not Hearts to Hearts, which hath been the occasion that

Men

A Re-Marriage to the same Wife. 47

Men have turn'd Monsters, and Women Devils; yet if we truly Love, (I mean, Marry again, without any respect to Interest,) the longer we live together, the closer still is the Knot ty'd, and that our Love may be ever encreasing, 'tis my advice that you listen to no body (let 'em promise never such fine things) that shall go about to divide us. — That you forsake Mother, Uncle, Tenants, and all other Persons, to live with me, when I send for you; that you account your Interest and mine the same, and to your utmost, promote whatever may make me easie. — If this seems unreasonable to you, methinks it should not after I've told you, these Conditions perform'd on your part, I'll refuse nothing that is in my Power to gratifie you, and don't doubt (for I'll promise to forget all that's past) but to make you happy by a re-marriage. But my Dear, as much as I love thee, my Affection must not lessen my Authority over thee. — I ought to take into my Hands that Power, with which both God and Nature has invested me. I would be Lord at home, and rule there as I please. — I'd keep a Table according to the Heart and ability that God has given me, for to flatch our selves is what they call Self-Murther. Whenever my Friends visit me, I'd give em

48 *The CASE is Alter'd : Or,*

tem such a Welcome as I thought became me, and my Word shall be a Law to my whole Family. — By such methods as these I resolve (which is half the work) to govern my Wife and Servants, neither would I, 'bate a Hair of this Authority for the whole Manner of Sampsil, &c. For, the Husband who lets his Wife Rule for a little Interest, deserves to wear the Petticoat, having re-nounc'd the Prerogative of his Sex, and therefore deserves not the least pity. My Dear, don't startle at this Doctrine, for tho' I be Master of my own House, yet would I neither doat nor tyrannize; and if I Rule, (as 'tis my place) 'tis because you wou'd obey; yet will I not suffer you by too low a Submission, to render your self cheap, *Wives are not to be Slaves, but Companions*, and when a Wife has once given me a Test of her Love, (which to be sure can consist with no reserve of either *Love or Fortune*) she shall rule both my Person and Purse, my Time and every thing; and for this reason, a Rich Milanois was wont to say, *That the strings of his Purse were never so hard tied, but his Betty had a Charm to loose them.* When such a Man and such a Woman meet together, like the most excellent Theophilus, and the Elect Lady, in two Bodies, they have 'as it were, but one Soul, a thousand uncommon

Joys

A Re-Marriage to the same Wife 49

Joys attend the loving Pair; they walk hand in hand to Heaven, and the tediousness of the way is greatly lessen'd by the Pleasure of their Conversation. Such a Man and such a Woman are like Adam and Eve before the Fall, no farrs nor Disagreement, their Thoughts are pure, their Discourse Heavenly, and all their Actions guided by Reason. Surely we that know this, shou'd deny one another nothing; for, who in his Senses ever fell out with himself, or wou'd not agree with his own Flesh? And therefore 'tis a Miracle you can pretend so much Love, and yet continue me in Debt; 'tis true, my Dear, you love me above every thing, except Money; but I'd part with all to make you easie, for I love you to Impatience; and as you think on me every Minute, so I receive Life from serving of you; and cannot, will not love you less. Yes, *Valeria*, I love you dearly: Nay don't be so incredulous, I protest I do; the longer I live, the more I love you; and shou'd you cease to return it, (which I hope you will not, but if you do) my Flame is now grown self-sufficient, and wou'd unwaied, as the bright Planet of the Day, maintain it self to Eternity; 'tis so constant, that it wou'd follow you to the abyss of Wretchedness; and so Vertuous, that when my Soul shall be unbodied, and refin'd from all the Dregs of Sense, she'll still retain these Sentiments for you, and deliver to the Post-Angel, a Packet for the Dear *Valeria*.

For ill does he deserve a Lover's Name,

Whose pale weak Flame

Its Heat cannot retain

In spite of Absence, Hatred, and Disdain;

But does at once, like Paper set on fire,

Burn and Expire.

That Noble Flame that my Breast keeps alive,

Shall still survive;

50 *The CASE is Alter'd : Or,*

*That shall walk with me to the lower Shade,
And never fade,
When my Soul's fled ;
Nor shall my Love die, when my Body's dead ;
My very Ashes in their Urn,
Shall, like a hallow'd Lamp, for ever burn.*

So much for this Time, of *Spiritual Love*;
I shall next come to a more *Sensual Adventure*,
our *Re-Marriage* ; which will be soon effected , if
you will look upon me, not as I am a *MAN*,
but as a *BONE*, thy Husband, thy Friend, who
long has had admission to thy Heart, and there
studies the Vertues of thy Mind, thy *Constancy*, thy
Devotion, and thy matchless *Knowledge of the Scrip-
ture*, (for thy Memory (b) is as good as a *Concor-
dance*.

*Let Fools great Cupid's Yoke disdain,
Loving their own wild Freedoms better ;
Whilst proud of my Triumphant Chain,
I sit and Court my Beauteous Fetter,
Your Murth'ring Glances, Snaring Hairs,
And your bewitching Smiles so please me,
That he brings Ruin who repairs
These sweet Afflictions that disease me.*

For this Reason, tho' you should not assist me
with one Farthing, I still love you, and had you
not a *Rich Mother*, I shoud think it my Duty to
beg for you, rather than you shoud want any
thing ; but when I beg, *Pray Remember the Poor*,
(a poor miserable Couple, that have a good Es-
tate, but no Hearts to use it) 'twill be thought,
such *Rich-Beggars* deserve Whipping ; but if you'll
leave all for your Husband, shoud you be sick,
and my self in a Prison, even there I'll nurse

(b) *As is hinted in the Post-Angel, p. 444.*

A Re-Marriage to the same Wife. 51

you, and shew as much real Tenderneſs to you, as you (if you continue me in Debt) only pretend-
ed to me. Thus my Humour carries every thing to Exceſs, and I love *Valeria*, beyond the Practice, and even conception of others: 'Tis true. I en't much for *Hanging and Drowning*, ('tis a flight of Affection I don't approve of) but my Love makes all things eaſie to me, and if you cou'd but love me, you'd have no more Scruples, or, at leaſt, none about breaking an Oath, which 'tis a ſin to keep; and
' this Oath will appear yet the more Unlawful,
' by putting this following Caſe: Suppoſe by ſome
' unexpected Diſaſter you had fallen into a Ditch,
' and thought none wou'd be ſo ready to help
' you out as your Husband, that had Married you
' for *Richer for Poorer*; well, you ſend to him, and he
' ſends you word, (as you do to me) that he leaves
' you in the Ditch for his Health — That your be-
' ing there breaks him of his Sleep, — That he
' always has you before him, — That he can't
' bear the Thoughts of living from you, — And
' that you are dearer to him than all the World:
' But truly, ſays he, to help you out of the Ditch,
' is what I can never do; for tho' I'm able to do it,
' yet I have taken an Oath never to help you out;
' but ſtill, my Dear, (ſays he) *I love you above all*
' *the World*. Now, this is my very Caſe, and to
ſay, you want any thing, when you can enable
me to ſupply you with it, and won't, is but to add
one Unkindneſs to another. For, can *Valeria* want,
that may have her Purſe cramm'd with Guineas,
and her Neck ſhining with Pearl, and all for a
word ſpeaking; but, (my Dear) 'till you help me
out of the Ditch, afflict me no more with your
kind Expreſſions, for, all leſs than this, is *Policy*
and not affection: And therefore if 'tis a Comfort
to you (as you ſay it is) to ſee my *Hand-Wri-*
ting, you muſt conſent I ſhall pay my Debts,
for I'll answer no more of your Letters, whiſt
thro'

52 *The CASE is Alter'd: Or,*

thro' your *abundant Love* I am made a Vagabond ; but we have Souls to be sure, and whilst they can meet and caress, you need not repine at this forc'd Silence ; I call it so ; for, having sent you an *hundred Condescending Letters* to no purpose, my Silence now is the only plank that is left to keep me from Sinking ; for sink I must, without your assistance. But (my Dear) don't you remember the Fatal Words, *for better for worse, Will you obey him, serve him, love, honour, and keep him in Sickness and in Health, so long as you both shall live,* and you answer'd and said, *I will,* do you mind that, and that all this, and more you solemnly swore to in the Presence of God, and the whole Congregation. Now, if I was a *Drunkard*, and a *Thief*, if I was a *Liar*, a *Smeared* ; If I was *ungodly*, *pettish*, *unkind*, any thing but a *Whore-master*, *Valeria*, you must take it for your Pains, and bear it with a Christian Patience ; such is God's Law, such is Man's Law, 'twas your own doing ; (it had your Mother's Consent) you can blame no-body. *Volenti non fit Injuriam* : If you are Ship'd with the Devil, you must Sail with the Devil: 'Tis true, these Vices are common in this Age, but are often owing to the slower carriage of Wives. For the ill Fruits of the Wife's unquietness (as the Duty of Man observes) are so notorious, that there are few Neighbourhoods but can give some Instance of it ; how many Men are there, to avoid the noise of a froward Wife, have fallen to Company-keeping, and then to Drunkenness, Poverty, and a multitude of Mischiefs ; but I never was guilty of these Vices, and challenge the worst Enemy I have, to prove *Black is my Eye*, with respect to Women, Avarice, Injustice, or to prove I was once Drunk in my whole Life ; not but that *single Life* I am forc'd to, will make People the more censorious ; and some that have been in the Oven will be raising Lyes of me, perhaps, as well as of better Men : But by the Grace of God, I shall endeavour to live so, As I may have a

Conscience

A Re-Marriage to the same Wife. 53

Conscience void of Offence both towards God and towards Man.— Thus, my Dear, is the *Case* alter'd with me, but with you only in fine Words: But, if *Real Love* can make a *Woman* kind, it can't be long e're you send my Deliverance, and Compleat it in a *Re-Marriage*. However, deal with me as ye please, I shall ever be, as in Conscience bound,

Your truly Tender and most Affectionate
Husband, 'till Death,

JOHN DUNTON.

Thus have I shewn how the *Case* is alter'd, with *Plowden*, *Dunton*, his honour'd *Mother*, and the *Dear Valeria*; neither are we four the only Instances of Persons, whose *Case* is alter'd. Change is the great Lord of the World; Time his Agent, that brings in all things to suffer; his unsta'd Dominion not a day, nor an hour, but gives some Examples of the mutability of all Humane Affairs; 'tis true, the vast Spheres above, and the Starry Heaven, they seem not at all to alter, but keep the same steady, and regular Motions which they ever had; but all things under the Moon, are perpetually altering and changing, but more especially Man. Were Man but constant, he were perfect; that one Error fills him with Faults, makes him run thro' all Sins; he alters so often, that every Breath of Wind fans him to a various shape, as if his Mind were so near a-kin to Air, as it must with every Motion be in a perpetual change. The Mind of Man, like an Instrument cunningly play'd on, it does rise, and fall, and alter all of a sudden: This lower World is subject to Vanity, and groans under a thousand alterations. The *Case* is altering every Day with Kingdoms, Cities, Families, and pri-
vate

54 *The CASE is Alter'd: Or,*

vate Persons. How is the *Babylonian Monarchy* alter'd by the *Persian*; the *Persian* by the *Grecian*, and the *Grecian* by the *Roman*; and the *Roman* that was so famous, was at length divided and alter'd by the Innundations of *Goth* and *Vandals*. What's now become of the *Mausoleum*, the *Colossus* of *Rhodes*, the walls of *Babylon*, and how strangely is the *Case* alter'd with the *Egyptian Pyramids*? No Fortifications can hold against the cruel devastations of *Time*: What *strange Alterations* have late Years produc'd in *Turky*, in *Savoy*, in *France*, and among our selves in *England*? I could give a thousand Instances of this, but I shall only Instance in *Sir C.* — *D.* — Of whom 'tis said,

*Born to the needful Labours of the Plow,
The Cart-whip grac'd him, as the Chain does now;
Nature and Fate resolv'd they wou'd promote him,
And first a Knave, and then a Knight they vote him.*

— True-born English Man.

Where's a *Town* in the three Kingdoms, in which *Seven Years* has not made great alterations as to *Families*, or *private Persons*? And you will not find one acquaintance in a *Place* you left but a *Year* ago, but has chang'd their *Minds* more than their *Faces*; and yet *Time* is an ill layer up of *Faces*, as we see every where. There is nothing we can confidently call our own, or, that we can surely say, we shall either do or avoid. Today we look with Satisfaction upon a *Wife*, a *Brother*, a *Child*, and to *Morrow*, the *Case* is alter'd with him, the *Flower* is wither'd, and he is not, even the *Houses* of the *Dead*, and the *Orned* *Tones*, have sometimes met with rude
Hands

A Re-Marriage to the same Wife. 55

Hands that have alter'd their Property. Who wou'd have thought, when Scanderbeg was laid in his Tomb, that the *Turks* should after rifle it, and wear his Bones for Jewels? And as the *Case* alters with Kingdoms, Cities, and Families, so also their Customs, their Laws, their Language, and their Garb change; and what was applauded in one Age, becomes ridiculous, and is slighted in the next. Again, if we consider the *Comforts* of this World, how do they pass away, and alter? How many times do those that were once our Friends turn our Enemies. There's not a Friend on Earth without a *but* in their Commendation; Friends themselves are apt to take Exception, (*Why else did Valeria and I part*) to mistake, to be weary of us, (especially, **Summer Friends**, whose Character I shall write hereafter) and the *Case* does so alter with them, that there's none in the World, whose friendship is not founded on Grace, can be so much my Friend now, but he may be as much my Enemy hereafter; or, if we could find any Friend, whose temper does not thus alter, how do the thoughts of parting abate the comfort of enjoying? *Alas, we dare not think of it*; and not only our Friends, but our familiar Companions, by reason of Riches or Honours are alter'd so much, that they'll scarce know us. How many times do believ'd misinterpretations cause them to have undue or evil Opinion of us, and our innocent and faultless Actions, and for this very Reason, *I will never deny my self an honest Solace for fear of an airy Censure*. Why shou'd another Man's Injustice breed my Unkindness to my self? — And the *Case* is as often alter'd with respect to
the

56 The CASE is Alter'd, &c.

the Inclinations of Man; what they affect one Day, they hate the next. How usual is it for a Man to admire his Mistress, and to slight her when she becomes his Wife; and for this Reason 'tis commonly said; *Marriage is the best Cure for Love*. All Ages have their different Inclinations: The Pleasures of Youth are all disrelish'd in a feeble and decaying Age. Man has very little in him that is durable; he is compos'd of Flesh and Blood; and Spirits, and his Case is alter'd almost every Hour. *How frail a Nature have we!* So delicate a Contexture is there in our Body, in our Veins, our Fibres, and our Spirits, that a very little thing can spoil its Beauty, and disturb its Ease: *One corrupt Humour, one uneasy Thought, or any thing that we eat or drink, if not well digested, or distributed, may alter our whole Frame, and may cause a Disease that may end in Death.* And at the Great Day, even the World it self will be alter'd, Psal. 102. 26. It shall then be melted and refin'd, and after the Conflagration, serve to greater and higher Purposes than it now does. — Then seeing the Case is alter'd with every thing here below, I will never Purchase any thing with much Hazard: Yet if I lose Valeria, I will endeavour to find her in a Re-Marriage; Or if I don't, (which God forbid) I will comfort my self with this, That I know the World was Changeable.

Thus, Ladies, have I given you (in Two Letters) a brief Account of my Printed Case, and the various Subjects I shall treat of in this Essay; and have also shewn, how the Case is Alter'd with Plowden, Dunton, my Mistress, my Wife, with Kingdoms, Families, and particular Persons. They that would further know how the Case will be Alter'd in this World, or the next, I'd wish 'em to read that Useful Book, Entituled, *The Changeableness of this World*. — But, Ladies, tho' the Fashion of the World passeth away, yet (if I know my Heart) I shall never alter from being

Valeria's Faithful Husband, and

Your most Obedient Humble Servant,

JOHN DUNTON.

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